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application of scientific methods, it is to be commended to all who have occasion to write upon matters social.

CARL KELSEY.

University of Pennsylvania.

Westermarck, Edward. *The Origin and Development of the Moral Ideas.* Vol. I. Pp. xxii, 716. Price, \$3.50. New York: The Macmillan Co., 1906.

The same qualities which marked the earlier study of the author (*The History of Human Marriage*) are to be found in this book. An enormous mass of information relative to moral judgments of seemingly all the peoples on earth indicates the vast extent of the author's reading. The citations are accurate and from so many writers that this volume at once becomes a source book of great value. The style is compact, but very readable. Only in a few of the first chapters did the reviewer have any sense of an attempt at hair-splitting. On the whole, the volume is a masterly discussion of great moral questions and leaves one anxious to see the second.

The study is the outgrowth of a discussion as to how far a bad man should be kindly treated. This led to the consideration of the whole field of morality. The beginnings of the moral emotions antedate man himself. Moral resentment is found among animals (124). "Moral concepts are ultimately based on emotions either of indignation or approval (14). This is the basis of the author's reasoning, and he says all attempts to deny this are futile. His position is consistently subjective. The emotions are the very essence of right and wrong. This sentiment of indignation or approval finds expression in tribal custom, which was the earliest rule of duty (118). The rule of custom is the rule of duty (161). Out of these feelings gradually arises the sense of justice which is the flower of all (124).

Now, all the moral emotions are retributive (22), being different from other emotions in that they are disinterested and impartial (101). For this reason, in Chapter III, Dr. Westermarck takes sharp issue with present tendencies in criminology which would do away with retributive punishment. To stop punishing criminals would be to undermine our very nature. The important thing in moral indignation is the desire to inflict counter-pain (92). The argument deserves attention.

After briefly analyzing in Chapter VI the principal moral concepts, the author passes on to see how the different moral ideas have found expression in customs and laws, how agents intellectually disabled have been treated. Under this last head are some very valuable comments on present judicial practice as regards insanity and drunkenness. Curiously enough, in the discussion of the tendency to treat offending children as delinquents rather than as criminals, no reference is made to the recent juvenile court legislation in this country. A chapter is devoted to motives which races have recognized as being even more important than the acts, and one to carelessness. This part of the study closes with a discussion (Chapter XIII): *Why Moral Judgments are Passed on Conduct and Character—Moral Valuation and Free Will.*

Beginning with Chapter XIV, page 327, Dr. Westermarck selects certain important modes of conduct subject to moral valuation, and considers "how these modes of conduct are judged of by different peoples and in different ages." Five chapters are devoted to the general question of Homicide, including murder, parricide, infanticide, the killing of women and slaves and human sacrifice. Then follow chapters on Blood-Revenge, the underlying idea of which is "human sacrifice for the dead"; The Duel; Bodily Injuries; Charity and Generosity; Hospitality; Subjection of Children; Subjection of Wives; Slavery.

These modes of conduct are divided into six groups: (1) Acts affecting chiefly others; (2) acts affecting doer chiefly; (3) all acts concerning sexual relations; (4) conduct towards lower animals; (5) conduct towards the dead; (6) conduct towards supernatural beings. The present volume deals only with the first group.

In the course of these extensive discussions are to be found many interesting and valuable observations. Thus the ordeal (505) springs largely from the same notion that underlies faith in an oath rather than from belief in a god who protects the innocent and punishes the guilty. To many people the statement (563) that "the curses and blessings of the poor partly account for the fact that charity has come to be regarded as a religious duty," will seem quite startling.

Whether the reader shares all Dr. Westermarck's interpretations or not, he can hardly fail to congratulate the author upon his scholarship. Students of society, of criminology in particular, will find the volume of surpassing interest and value.

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University of Pennsylvania.